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VI. — *Traces of Epic Usage in Thucydides.*

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IN many of the speeches and in descriptive passages in great crises Thucydides displays his peculiar power, rising in style to suit the occasion, having a more majestic rhythm than ordinary, appropriating words and constructions from the poets, especially from Homer and the Drama, borrowing from the Ionic, coining new terms. We should feel his kinship with Aeschylus and Pindar even if the scholiast had never said *ἰστέον ὅτι εἰς τὸ κομψὸν τῆς φράσεως . . . Αἰσχύλον καὶ Πίνδαρον ἐμιμήσατο*. He is not struggling with the language, with a material not yet fully adapted to the purposes of prose narration. He is *master* of the language. He does as he pleases with his own, as a great creative genius always has the right to do. He consciously avoids at such times the language of daily life and creates for himself a great literary dialect. He uses rare terms and unusual forms of expression because ordinary words have traditional associations that may detract from the dignity of the subject at such a time. He uses poetical terms, because poetry alone can adequately express deep human passion and pathos, and because such words have been, in a measure, sacred to his readers from their earliest use of the great national text-book in poetry, or are associated in their minds with all that has so moved and thrilled and purified them in their own great drama. The effect was like borrowing great biblical words, which everybody knows and which are consecrated by association, to describe some event of unusual moment.

I have emphasized heretofore in several papers Thucydides' indebtedness to Greek tragedy and to the Ionic. As prose was in Thucydides' time still in process of development out of poetry and of that differentiation from it which became so marked in the orators of the next century, we should expect

the chief influence on Thucydides' style to come from that kind of poetry which had absorbed all previous forms and was then completely dominant at Athens, the Drama. Along with that goes, of course, for an historian, Herodotean influence. We should not expect epic influence to be as apparent in Thucydides as in Aeschylus, because he was writing history and not poetry. Partly because he was less a poet than Plato, partly, also, owing to his subject-matter, he borrows less from Homer than does Plato. Still, traces of epic as well as of dramatic influence are well worth seeking in Thucydides also. Greek writers knew Homer better and were more influenced by him than has been the case even with great English writers with respect to the Bible, and one may feel Homer in Thucydides when proof of epic reminiscence is not easily demonstrable. A few terms and idioms borrowed from poetry and traceable directly or indirectly to Homer may give some idea of what might be found if one knew classical Greek usage thoroughly well and were perfectly familiar with Homer. For convenience, two general classes of such terms and idioms may be made:

- I. *From Homer or the Epic, apparently directly;*
- II. *From Homer or the Epic, indirectly through Tragedy, or Herodotus, or Lyric.*

I.

From Homer or the Epic, apparently directly.

οἱ ἀποθανόντες, *the dead, the fallen* (Thuc. ii. 34. 2 ; iii. 109. 9 ; 113. 23), is practically a substantive and, as Classen says, a relic of Homeric usage. Cf. *Il.* xvi. 457 τὸ γὰρ γέρας ἔστι θανόντων. Also *Il.* xvi. 675 ; xvii. 435 ; xxii. 389 ; xxiii. 9 ; *Od.* xxiv. 190, 296 ; *Aesch. Pers.* 842 ; *Ag.* 1339 ; *Ch.* 355 ; *Eum.* 318 ; frg. 230, 257 ; *Eur. Hel.* 1421 ; *Pind.* frg. 11. 96.

A similar euphemism for the dead, οἱ κεκμηῶτες, *the wearied, the departed*, occurs in the famous speech of the Plataeans (iii. 59. 14) and comes down also from Homer (e.g. *Il.* iii. 278 οἱ ὑπένερθε καμόντας | ἀνθρώπους τίνυσθον, or *Od.* xi. 476 εἶδωλα καμόντων), who uses the aor. for this idea, the pf. with him signifying the condition of weariness from which recuperation is possible (e.g.

Il. vi. 261 ; xvi. 44 ; xxiii. 232 ; *Od.* x. 31), though the tragedians, Plato, Aristophanes, and Theocritus, as well as Thucydides, have all borrowed the idiom, using, however, the pf., not the aor. On both idioms in Homer, see Classen, *Beobachtungen über den hom. Sprachgebrauch*, p. 57 ff.

ἄριστοι ἀπατᾶσθαι, *best to be deceived* (Thuc. iii. 38. 21). The Schol. rightly remarks that ἄριστοι is here = ἐπιτήδειοι ; but it is ironical, and so means *adepts*. The construction is as old as Homer, e.g. *Il.* vi. 78 ἄριστοι | πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε. *Od.* iii. 180 ἀμείνων μαντεύεσθαι. *Od.* vii. 327 ἄρισται | νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἄλα πηδῶ. *Od.* viii. 123 θέειν ὃχ' ἄριστος. Cf. ἀγαθὸς μάχεσθαι Hes. *Op.* 763, 779, 813 ; Hdt. I. 136. 2. Soph. *O. R.* 440 ἄριστος εὐρίσκειν. Eur. *Androm.* 474 ἀμείνονες φέρειν ἄχθος. *I. A.* 1394 εἰς γ' ἀνὴρ κρείσσω γυναικῶν μυρίων ὀρᾶν φῶος. Hdt. I. 193. 13 ἀρίστη . . . Δήμητρος κάρπον ἐκφέρειν, III. 80. 21 διαβολὰς ἄριστος ἐνδέκεσθαι. Cf. also Ar. *Nub.* 430 ; Xen. *Cyrop.* V. 4. 44 ; and Plato, *Prot.* 356 b ἀγαθὸς ἰστάναι, *good at weighing*.

ἀτερέστερον, *less attractive* (Thuc. I. 22. 15), which Thuc. uses in characterizing his history—"for hearing perhaps that which is not fabulous will appear less attractive"—probably comes from Homer (*Il.* xviii. 354 ; *Od.* vii. 279 ; x. 124 ; xi. 94), though it occurs also in Aesch. (*Prom.* 31 ; *Suppl.* 685) and Eur. (*El.* 393). In general it may be remarked that τέρπω, τέρψις, τερπνός, which occur not infrequently in Thuc., belong rather to poetical than to prose usage.

αὐτοῦ sometimes emphasizes another adv. or adv. phrase, as in Thuc. vii. 16. 4 αὐτοῦ ἐκεῖ, iii. 81. 15 αὐτοῦ ἐν τῷ ἱερῷ, iii. 98. 11 αὐτοῦ ἐν τῇ τροπῇ, ii. 25. 18 αὐτόθεν ἐκ τῆς περιουκίδος, v. 83. 4 ἐκ τοῦ Ἄργους αὐτόθεν. In view of these examples, Krüger's remark on Thuc. vii. 16. 4 αὐτοῦ ἐκεῖ, "αὐτοῦ may be a gloss," and on Hdt. i. 189. 20 αὐτοῦ ταύτη, "for the Attic αὐτοῦ would suffice," needs some qualification. The general construction was already fixed in Homer (e.g. *Il.* ii. 237 ; vi. 431 ; xviii. 330 ; xix. 330 ; *Od.* ii. 317 ; iv. 639 ; x. 96 ; xvi. 74), and occurs in Sophocles (*O. C.* 78), as well as in Herodotus (i. 189. 20 ; 210. 3 ; 214. 12 ; iii. 77. 12 ; iv. 80. 19 ; 135. 5 ; v. 19. 7).

δάκρυνσι πᾶν τὸ στράτευμα π λ η σ θ έ ν (Thuc. vii. 75. 20) is a rare construction (*dat.* for *gen.*), but occurs in Aesch. *Pers.* 133 πίμπλαται δακρύμασι, and Eur. *Or.* 1363 δακρύνουσιν . . . Ἑλλάδα . . .

ἐπλησε. Cf. also Aesch. *Sept.* 459 *μυκτηροκόμποις πνεύμασιν πληρούμενοι*, Eur. *Bacch.* 18 *μιγάσιν Ἑλληνι βαρβάροις θ' ὁμοῦ πλήρεις*, *H. F.* 369 *πεύκαισιν χέρας πληρύντες*. The same phrase, only with the genitive, occurs several times in Homer: τὼ οἱ ὅσσε δακρύνοφιν πλησθεν, *Il.* xvii. 696; xxiii. 397; *Od.* iv. 705; x. 248; xix. 472. The simple verb occurs only here in Thuc., as in Hom., Aesch., and Eur., which increases the probability that the const. is a reminiscence from the poets.

ἀφνειός (Thuc. I. 13. 20), which Thuc. applies to Corinth, saying, "So olden poets [οἱ παλαιοὶ ποιηταί] have named the place," is probably due directly to Homer (*Il.* ii. 570 *ἀφνειὸν Κόρινθον*), though Pindar, in a fragment (ix. 1. 1), applies the same epithet to Corinth, which he calls also ὀλβία (*O.* xiii. 4), while Hdt. calls it εὐδαίμων (iii. 52. 14). The term is used by Homer twenty-five times, as also by Hes., Theogn., Aesch., Soph., Pind., and Theocr.

ἐγείρειν τὸν πόλεμον, *to rouse the war* (Thuc. i. 121. 1), is doubtless a conscious imitation both in Thuc. and Hdt. (viii. 142. 8) of the Homeric πόλεμον ἀλίσστον ἐγειρεν (*Il.* xx. 31), though the similar phrase ἐγείρομεν δὲ ξὺν Ἀργεῖ (*Il.* ii. 440; iv. 352; viii. 531; xviii. 304; xix. 237) was doubtless also in mind. Similar idioms are μάχην ἐγείραι (*Il.* xiii. 798; xvii. 261), ἐγείραι φύλοπιν αἰνὴν (*Il.* v. 496), πόνον ἐγείραι (*Il.* v. 517; vi. 105), ἐγείραι νείκος (*Il.* xvii. 554).

ἐπὶ ῥχοντο (Thuc. iv. 120. 1), which has been variously explained, Classen is perhaps right in taking, with Herbst and Buttmann, as impf. of ἐπάρχομαι, Homer's common term for *offering a libation*, e.g. ἐπαρξάμενοι δεπᾶεσσιν, *Il.* i. 471; ix. 176; *Od.* iii. 340; vii. 183; xviii. 418; xxi. 263, 272.

ἐπισπέρχειν, *to urge on* (Thuc. iv. 12. 2), which is "foreign to good Attic prose" (Kr.), is Homeric (*Il.* xxiii. 429; *Od.* v. 304; xxii. 451) and Aeschylean (*Sept.* 676). Another rare compound κατασπέρχειν (iv. 126. 33) occurs in Ar. *Ach.* 1188. The simple verb σπέρχειν is Epic (Hom.) and Ionic (Hdt.). Cf. περισπέρχειν Hdt. vii. 207. 7.

ἐπίσχεσις, *delay*, lit. *holding on* (Thuc. II. 18. 15), occurs already in Homer (*Od.* xvii. 451), which passage may, of course, have been in Thuc.'s mind, though it is more likely that he coined the term afresh, after the analogy of the intr. ἐπέχω (*hold on*), in accordance with his fondness for verbals in -σις.

ἔρως, *passionate desire* (a stronger ἐπιθυμία), occurs only twice in Thuc., in very striking passages (III. 45. 20 ; vi. 24. 8). The epic form ἔρος (= ἐπιθυμία) occurs in many connections in Homer, especially of *food* and *drink*, but also of *war*, *song*, *dancing*, as well as γυναικός. It is frequently in this sense also in Aesch., Soph., Eur., and occurs in Pind., Hdt., and Plato. Some passages in the tragedians are strikingly like that in Thuc. VI. 24. 8 ἔρως τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι ("desire seized all alike to sail forth"), e.g. Aesch. *Ag.* 353 ἔρως δὲ μὴ τις πρότερον ἐμπέττη στρατῶ, and Soph. *frag.* 690, ἰ θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει.

θάμβος, *astonishment*, which is a ἀπαξ εἰς. in Thuc. (vi. 31. 44), occurs not seldom in Homer (*Il.* iii. 342 ; iv. 79 ; xxiii. 815 ; xxiv. 482 ; *Od.* iii. 372 ; xxiv. 394). Cf. Eur. *Hec.* 177 ; *Rhes.* 287 ; Pind. *N.* i. 55. Rare in Plato.

θάσος ἔλαβε, in the sentence τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνόμενα θάσος ἔλαβε (Thuc. ii. 92. 2), was doubtless meant to recall the Homeric idiom. Cf. ἄλγος, ἄχος, πένθος, φόβος, θάμβος, τάφος, θαῦμα, ἵμερος, χόλος, κτέ. with ἔλαβε or ἔλε, so frequent in Homeric and later poetical usage. It is rare elsewhere in prose. Hdt. i. 165. 17 ; Plato, *Legg.* 699 c ; Xen. *Cyrop.* V. 5. 6. (Cl.)

θοροῦς, *murmuring* of a discontented crowd, though a rare word, occurs five times in Thuc. (iv. 66. 8 ; v. 7. 7 ; 29. 11 ; 30. 1 ; viii. 79. 2). The nearest parallel seems to be Homer's *noise* as of many voices (*Il.* iv. 437 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος). Pindar, *N.* vii. 119, uses the word of musical sounds, πολύφατος θρόος ὕμνων. Cf. θρόος αὐλῶν, Poeta *ap. Plut.* ii. 654 f. Aesch. has the adjs. δύσθορος (*Pers.* 635, 940) and δημόθορος (*Ag.* 929) ; Aesch., Soph., and Eur. the verb θροέω, and Thuc. the comp. διαθορέω (vi. 46. 24 ; viii. 91. 1).

κατήφεια, *dejection* (Thuc. vii. 75. 24). Thuc. says of the Athenian host as they began their last fateful march, κατήφειά τέ τις ἅμα καὶ κατὰμειψις σφὼν αὐτῶν πολλή ἦν — "there was much *dejection* and self-condemnation." The word κατήφεια means literally λύπη κάτω βλέπειν ποιούσα (Plut. ii. 528 e), and comes apparently directly from Homer. Cf. *Il.* iii. 51, δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶ, and xvi. 498 ; xvii. 556 κατηφείη καὶ ὄνειδος. The cognate words κατηφέω (cf. Eur. *Med.* 1008), κατηφής (cf. Eur. *Or.* 872 ; *Heracl.* 633), and κατηφών all occur in Homer.

λείπα ἀλείψασθαι, *to anoint with oil* (Thuc. i. 6. 17; iv. 68. 18), is clearly a reminiscence from Homer. The adv. occurs with ἀλείφειν or χρίειν ten times in Homer, nine of these with the generic term ἐλαίῳ added. It occurs in Hippocrates, but not in tragedy or lyric.

ξυναγωγή τοῦ πολέμου, *levying of war* (Thuc. ii. 18. 10), is one of the surest imitations or reminiscences from Homer. Classen says, "Reminiscence of the Homeric ξυνάγειν Ἄρηα, ἔριδα Ἄρηος, *Il.* ii. 381; v. 861; xiv. 149; cf. Isoc. iv. 84, οἶμαι καὶ τὸν πόλεμον θεῶν τινα συναγαγεῖν." To those might be added *Il.* xvi. 764, σύναγον κρατερὴν ὕσμινην. For the personification, cf. ἐγείρειν τὸν πόλεμον Thuc. i. 121. 1.

παραβάλλεσθαι, *to risk, to place at hazard* (literally, on the table where dice are thrown), occurs *five* times in Thuc. (i. 133. 11; ii. 44. 16; iii. 14. 5; 65. 12; v. 113. 7), and is evidently a Homeric construction (cf. *Il.* ix. 322 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολέμίζειν), though Hdt. has it also (vii. 10. θ 3, παραβάλλεσθαι τὰ τέκνα). It is about the same as the Homeric παρατίθεσθαι (*Od.* ii. 327; iii. 74; ix. 255; *h. Ap.* 455 σφᾶς or ψυχὰς παρθέμενοι). Cf. Tyrt. 12. 18. παραβαλεῖν, Thuc. iii. 32. 15, Cl., following Heilmann, is inclined to interpret *risk* = παρακινδυνεύσαι.

πείθεσθαι σφῶν (Thuc. vii. 73. 17), const. of gen. after the analogy of ἀκούειν, as in Hom. *Od.* i. 414 ἀγγελίης πείθομαι, and, if we follow a *v. l.*, also in *Il.* x. 57 κείνου γάρ κε μάλιστα πιθοῖατο. Cf. Eur. *I. A.* 726 πείθεσθαι γὰρ εἶθισμαι σέθεν, and Hdt. i. 59. 13; 126. 20; v. 29. 14; 33. 21; vi. 12. 21. Thuc. probably followed Hdt. See also Plato, *Rep.* 391 a, where it is possible, it is true, to construe the gen. as abs. Cf. *h. Cer.* 448 ἀπίθησε θεὰ Διὸς ἀγγελιάων, Xen. *Cyrop.* iv. 5. 19 καλοῦντος ἀπειθεῖν, Plato, *Legg.* 632 b ἐπειθῆς τῶν νόμων.

περισταδόν, *standing around* (Thuc. vii. 81. 24), occurs in the description of the way in which Demosthenes' division of Athenians was surrounded in an olive grove and pelted from all sides. Cf. Hom. *Il.* xiii. 551 Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος οὔταζον σάκος εὐρὺ παναίολον, and Hdt. vii. 225. 17 οἱ δὲ περιελθόντες πάντοθεν περισταδόν, both of which passages, but especially the Herodotean (of the catastrophe at Thermopylae), may well have been in Thuc.'s mind. Cf. also Eur. *Androm.* 1125; Arr. *Anab.* V. 17. 3. A similar adv. ξυσταδόν, *at close quarters*, is found in the same sentence of Thuc. and not again till Herodian.

περικτίονες, *dwellers round about*, found in the chapter of Thuc. iii. (104. 15) which quotes from the hymn to the Delian Apollo, is poetical, and is doubtless borrowed from Homer (cf. *Il.* xvii. 220; xviii. 212; xix. 104, 109; *Od.* ii. 65), or from some ancient hymn (e.g. *h. Ap.* 274). It occurs also in Hes. (*ap. Plat. Men.* 320 d), Simon. (22), Pind. (*P.* 10. 8; *N.* 11. 24; *I.* 8. 136), and Hdt. (vii. 148. 15, in an oracle). *περίοικοι* is the prose word.

ποδώκης (Thuc. iii. 98. 12) is the especial Homeric epithet for Achilles, though applied also otherwise, occurring all together in Homer twenty-six times, as also in Hes., Aesch., Soph., Plato, and Xen. Pindar has only *ποδαρκής* (three times).

στορέσαι τὸ φρόνημα, *level the pride* (Thuc. vi. 18. 22), calls forth the Schol.'s remark τῶν παρὰ Θουκυδίδη τροπικῶν ὀνομάτων τὸ σκληρότατον τοῦτό ἐστι, ἀλλὰ κατὰ Ἀλκιβιάδην. The figure is taken, as Cl. says, from the calming of the stormy sea. Cf. *στορέσαι πόντον* Hom. *Od.* iii. 158; *h. Diosc.* 33. 15, and ἐπαύσατο ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο Hdt. vii. 193. 4. Cf. Theoc. vii. 57 χάλκυνες στορεσεῖντι τὰ κύματα τάν τε θάλασσαν τόν τε νότον τόν τ' εἵρον. A closer parallel to Thuc.'s use of the figure is Aesch. *Prom.* 190 ἀτέραμνον στορέσας ὀργήν, or Eur. *Heracl.* 702 λῆμα μὲν οὐπω στόρνυσι χρόνος. Cf. Lycophr. *Leocr.* 109; Plut. *Nic.* 9.

φειδώ, *sparing* (Thuc. vii. 81. 28), is found "elsewhere probably only in poets and late writers" (Kr.). Cf. Hom. *Od.* xiv. 92; xvi. 315; Eur. *Antiope* frg. 40. 3; frg. *Hipp.* 10. Cf. *φειδωλή* Hom. *Il.* xxiii. 244.

χάρις, *favor* as opp. to force (Thuc. i. 9. 21), occurring where Thuc. says of Agamemnon, that having become powerful beyond others he seemed to have collected the expedition not more by favor than by fear (οὐ χάριτι τὸ πλεῖον ἢ φόβῳ), is clearly a reference to *Od.* v. 307 ὄλοντο χάριν Ἀτρεΐδῃσι φέροντες (Seidler).

χέρνυψ, which Thuc. uses only once (iv. 97. 15 πρὸς τὰ ἱερὰ χέρνυβι χρῆσθαι), occurs eight times in Homer, and in all three tragedians, especially frequently in Eur.; but, though not a prose term, it doubtless survived in the temple service, as *water of purification*, hence doubtless Thuc.'s use of it.

ὥς for οὕτως, which is found only once in Thuc. (iii. 37. 26), and is rare elsewhere in Attic prose (Plato, *Prot.* 338 a; *Rep.* 530 d), and even in the Attic poets (Aesch. *Ag.* 930; Soph. *O. C.* 1242;

El. 65, 1074; *Eur. Bacch.* 1068; *Hec.* 441, 888), occurs, of course, countless times in Homer, and is not infrequent in other poets. The simple ὥς (γάρ) occurs only once in *Hdt.* (IX. 18. 11), but ὥς δὲ καί is frequent. The phrases καὶ ὥς and οὐδ' (μηδ') ὥς, which are not infrequent in *Thuc.* (7 and 6 respectively), are common also in Homer.

II.

From Homer or the Epic, indirectly through Tragedy, or Herodotus, or Lyric.

ἀγήρως, *ageless*, occurs only twice in *Thuc.* (ii. 43. 15; 44. 19), and seems to be very infrequent in prose (cf. *Plato, Phileb.* 15 d). It is common in Homer (*Il.* ii. 447; viii. 539; xii. 223; xvii. 444; *Od.* v. 136, 218; vii. 94, 257; xxiii. 336. Cf. *h. Ap.* 151; *h. Cer.* 242; *h. Ven.* 214.). Cf. *Pind. P.* 2. 96; *frg.* xi. 4. 1; *Soph. Ant.* 604; *Eur. Suppl.* 1178; *frg.* 143. 6.

αἰγιαλός, *beach*, which occurs five times in *Thuc.* (i. 7. 3; iv. 42. 7; vi. 52. 6; vii. 37. 18; 74. 13), is not a common word, and is infrequent in Attic prose (cf. *Xen. An.* vi. 4. 4). It occurs in Homer (*Il.* ii. 210; iv. 422; xiv. 34; xvii. 575; *Od.* xxii. 385), in lyric passages of *Eur.* (*I. T.* 426; *I. A.* 210), and once in *Ar.* (*Vesp.* 120).

αἰών, *life* (*Thuc.* i. 70. 28), "the common sense in the poets" (L. and S.). It is "rather rare in Attic prose" (Kr.), but frequent in *Hdt.* (cf. i. 32. 15, etc.) and the poets. Cf. *Hom. Il.* iv. 478; ix. 415; xvii. 302; *Od.* v. 152, 160; xviii. 204. Also *Aesch. Prom.* 862; *Ag.* 229; *Eum.* 315; *Sept.* 219; *Soph. Aj.* 645; *Eur. frg.* 798; *Pind. O.* 2. 10, 74; *P.* 3. 86; 4. 186; 5. 7; 8. 97; *N.* 3. 75; 9. 44; 10. 59; *frg.* 126, 131, 165; *Xen. Cyrop.* iii. 3. 52.

ἀλκή, *strength*. See *Proc. Am. Phil. Assoc.* 1891, p. xvii, and *Diener, De Sermone Thuc.*, etc., p. 12.

ἀμφί (*Thuc.* vii. 40. 7; viii. 65. 1), *Marchant* says, is "not used freely by any prose author but *Xen.* It is not found in inscriptions except in metre, and in *Aristophanes* only when he imitates tragedy." It is very frequent in *Hom.*, *Pind.*, *Aesch.*, *Soph.*, *Eur.*, *Theocr.*, and *Hdt.*, and occurs in *Plato*, but not in the orators.

ἀνά (*Thuc.* iii. 22. 6; iv. 72. 11) is common in *Xen.*, but in no other

Attic prose writer ; very frequent in Hom., and occurs in Soph., Eur., Pind., and Hdt. See *Proc.* 1891, p. xvii.

ἀνηκουστῆν τῶν νόμων, *disobey* (Thuc. i. 84. 15), is "rare, poetical and dialectic" (Kr.). Cf. Hom. *Il.* xv. 236 ; xvi. 676 ; Aesch. *Prom.* 40 ; Hdt. vii. 17. 11. For the construction, cf. *πείθεσθαι σφῶν*, vii. 73. 17.

ἄνθος, *flower* of troops (Thuc. iv. 133. 4), "not elsewhere in Greek prose in this figurative sense, like the Latin *flos*" (Cl.). Cf. Hom. *Il.* xiii. 484 ἡβης ἔχει ἄνθος (cf. *h. Herm.* 375 ; *Cer.* 107) ; Pind. *P.* 4. 158 ; *O.* 9. 48 ; Aesch. *Prom.* 420 ; *Pers.* 59, 252, 925 ; *Suppl.* 663 ; *Ag.* 197, 955 ; Eur. *Troad.* 807 ; *H. F.* 871.

ἀπαράσσω, *strike* or *sweep off* (Thuc. vii. 63. 4) ; *καταράσσω*, *strike down* (Thuc. vii. 6. 15). "*ἀράσσω* and its compounds are rather rare in Attic prose" (Kr.). Cf. *ἀπαράσσω*, *abrumbo*, Hom. *Il.* xiii. 497 ; xvi. 116 ; Hdt. viii. 90. 11 ; *καταράσσω* Hdt. ix. 69. 16 ; Dem. 675, 20. The simple verb *ἀράσσω*, which is poetical and does not occur in Thuc., is found eight times in Homer, and is used also by Aesch., Soph., Eur., and Pind. Cf., further, *ἐσπαράσσω* Hdt. iv. 128. 13 ; v. 116. 6 ; *ξυναράσσω* Hom. *Il.* xii. 384 ; *Od.* v. 426 ; ix. 498 ; Hdt. ii. 63. 16 ; vii. 170. 11.

ἀποψύχειν, *expire* = *ἀποπνέω* (Thuc. i. 134. 14). "In Attic prose, probably not elsewhere in this sense" (Kr.). Cf. Hom. *Od.* xxiv. 348 (*swoon*) ; Aesch. frg. 102 ; Soph. *Aj.* 1031 ; Bion 1. 9 ; *Anth. P.* 12. 72.

ἀρωγός, *helpful* (Thuc. vii. 62. 1), is "rather poetical" (Kr.). In Homer it is used always substantively (*Il.* iv. 235 ; viii. 205 ; xviii. 502 ; *Od.* xviii. 232) ; in tragedy both adjectively and substantively (Aesch. *Prom.* 997 ; *Eum.* 289, 486 ; *Pers.* 1024 ; *Ch.* 376 ; *Suppl.* 726 ; Soph. *Aj.* 201, 357, 835 ; *O. R.* 127, 206 ; *O. C.* 1012, 1286 ; *Ph.* 1217 ; *El.* 453, 462, 859, 1381, 1392 ; Eur. *Rhes.* 634 ; *Hipp.* 673. Cf. Plato *Prot.* 334 b ; Hippoc. *Aer.* 288).

δορί (Thuc. i. 128. 27 ; iv. 98. 27), "old and poetical form for *δόρατι*" (Cl.). The passage in Thuc. i. 128 is a letter from Pausanias to Xerxes ; in iv. 98. 27 the expression *δορί κτήσασθαι* is not in a quotation, but it may have been, and doubtless was, a sort of formula. L. and S. say of *δόρατος κτέ.* rare in poets ; Epic decl. *δούρατος* (also in Pind.), *κτέ.*, more commonly *δουρός*, *δουρί* ; in Attic poets *δορός*, *δορί* or *δόρει*. Pind. *δορί* (*I.* 4. 42 ; 7. 53) ; *δουρί* (*O.* 6. 17), *δούρατος* (*P.* 4. 38).

ἐκάς, *procul* (Thuc. i. 69. 23; 80. 9; viii. 94. 14; 104. 17), "rare in Attic prose" (L. and S.), but very frequent in Hom., and not uncommon in Aesch. (*Ag.* 292, 1104, 1650), Soph. (*Ph.* 41; *O. C.* 1668), Eur. (*Phoen.* 921; *Heracl.* 673; *El.* 246; *H. F.* 197; frg. 148, 2), Pind. (*P.* 2. 54, 98; 8. 21), and Hdt. (iii. 41. 9; viii. 144. 26, etc.). The comparatives ἐκαστέρω and ἐκαστάτω occur in Hom., Eur., and Hdt.

ἐπιβοώμενοι, *invoking aid* (Thuc. iii. 59. 11; 67. 9; vii. 69. 20; 75. 15; viii. 92. 50), seems to be Ionic (Hom. *Il.* x. 463; *Od.* i. 378; ii. 143; Hdt. i. 87. 4; ix. 23. 3) and poetical (Aesch. *Pers.* 1054; Eur. *Med.* 169). See *Proc.* 1891, p. xviii.

ἔχειν, or ἔχειν γυναῖκα, *to have as a wife* (Thuc. ii. 29. 2, 10) seems to be rare in prose, though very frequent in Hom. (*Il.* iii. 53, 123, 282; vi. 398; ix. 336; xi. 740; xiii. 173, 697; xv. 336; xxi. 88; *Od.* vi. 281; vii. 313; iv. 569; xi. 270, 603), and Hdt. (i. 146. 13; iii. 31. 23; 68. 9; 88. 13; v. 92. 136; vii. 189. 5; viii. 136. 6). Cf. Eur. *Hel.* 1406. Cf. "*to have and to hold*," from the marriage service in *Book of Common Prayer*, and "*Wilt thou have me?*" Shaks. *Hen. V.*, v. 2. Thuc. has also ἔχειν, *to keep* as a mistress, vi. 54. 10. Cf. *Anth. P.* 5. 186.

ἡπιώτερον (ἡπιώτερα) (Thuc. ii. 59. 13; vii. 77. 18; viii. 93. 16) "rather rare elsewhere in Attic prose" (Kr.), but frequent in the poets (cf. Hom. *Il.* iv. 218, etc.; Hes. *Th.* 407; *Op.* 785; Aesch. *Prom.* 482; Soph. *Phil.* 698, 737; Eur. *Med.* 133; *Troad.* 53; *Alc.* 321; *Bacch.* 849), and Hdt. (iii. 130. 9, etc.). Plato applies it to *heat* (*Phaedr.* 279 b; *Tim.* 85 a), and Hippoc. to a fever (1157 f, 1207 a). Cf. ἡπιωτέρως ἔχειν Dem. 1296, 8.

κατ' ἄκρας, *penitus, παντελῶς* (Thuc. iv. 112. 9), "probably only here, *completely* (völlig); rare in general among the Attics, as Plato, *Legg.* 909 b" (Kr.). On κατ' ἄκρης Hdt. vi. 18. 4, Stein remarks, "Literally *down from above*; fig. mostly in such combinations as πόλιν αἰρέειν, *completely*, because with the capture of the citadel as a rule the whole city was lost. Thuc. iv. 112. 9." Cf. Hom. *Il.* xiii. 772; xv. 557; xxii. 411; xx. 52; xxiv. 728; *Od.* v. 313; Hdt. vi. 18. 4; 82. 14; Aesch. *Ch.* 691; Soph. *Ant.* 201; *O. C.* 1242; Eur. *I. A.* 778. Cf. also the Epic κατ' ἄκρηθεν (κατάκρηθεν), as Hom. *Il.* xvi. 548 Τρῶας δὲ κατάκρηθεν λάβε πένθος | ἄσχετον οὐδ' ἐπιεικτόν.

κείμεναι, *lie dead, iaceo* (Thuc. vii. 75. 10; cf. iv. 38. 8), is very frequent in Homer and the tragedians, and where it occurs (rarely) in

prose, it is doubtless an unconscious reminiscence from the poets. Cf. Hom. *Il.* xix. 32 (of Hector's body) ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐναντόν, | αἰεὶ τῷδ' ἔσται χρῶς ἐμπεδος, ἣ καὶ ἀρείων, and elsewhere very frequently. So often in Aesch., Soph., Eur., and Pind. Cf. Xen. *Anab.* i. 8. 27. In Hdt. viii. 25. 4 τοὺς κειμένους means *the fallen*. In Thuc. ii. 43. 16 κείμεαι means *lie buried*, as in epitaphs, e.g. Simon 95 τῇδε κείμεθα (cf. Eng. "here lies").

κείρειν τὴν γῆν, *ravage the land* (Thuc. i. 64. 12), on which sense Kr. remarks (*ad Hdt.* viii. 65. 3), "In Hdt. frequently, in this sense rather poetical; usually τέμνειν." Cf. Hom. *Il.* xi. 560 κείρειν βαθὺ λήεν. Similar is the sense elsewhere in Homer, *consume*: *Il.* xxi. 204; *Od.* i. 378; ii. 143, 212; xi. 578; xxii. 369; xxiv. 459. Cf. Pind. *P.* 9. 37; Aesch. *Pers.* 952; Soph. *Aj.* 53; *Tr.* 1196; Eur. *Troad.* 1163; Hdt. v. 63. 18; vi. 75. 20; 99. 8; vii. 131. 2; viii. 32. 13; 65. 3.

κῆδος, *affinitas* (Thuc. ii. 29. 16), "in Attic prose probably not elsewhere in this sense" (Kr.). So Hdt. vii. 189. 6, and cf. Hom. *Il.* xiii. 464 εἴπερ τί σε κῆδος ἰκάνει, Aesch. *Suppl.* 330 κῆδος ἐγγενές, Soph. *O. C.* 379 προσλαμβάνων κῆδος τε καινόν.

κλέος (good) *report* (Thuc. i. 10. 8; 25. 22), *talk*, *Gerede* (ii. 45. 10), "a rather poetical word, although occurring sporadically elsewhere in prose" (Kr.). In Homer it occurs all together some sixty-four times, in the hymns at least eight times, in Pindar eighteen times, and frequently in Aesch., Soph., and especially Eur. In prose, cf. Hdt. vii. 220. 9; ix. 78. 6; Xen. *Cyr.* i. 6; Plato, *Sympos.* 208 c; *Legg.* 663 a; Lys. 190, 40.

τὸ κράτος, *victory* (Thuc. ii. 87. 27; iii. 13. 36), is practically limited to poetry. It occurs some fifteen times in the *Iliad* and at least once in the *Odyssey*, in the hymns (*h. Ap.* 74; *h. Cer.* 150), Aesch. (*Ag.* 943; *Ch.* 490; *Eum.* 530; *Suppl.* 951, 1070), Soph. (*El.* 85, 476, 689; *Aj.* 768; *Phil.* 838; *O. C.* 392, 1332), Eur. (*Hec.* 554), and Pind. (*I.* 8. 7). Cf. Plato, *Legg.* 962 a κράτος τῶν πολέμων, Dem. xix. 130 κράτος πολέμου καὶ νίκην.

μοχθεῖν, *to toil* (Thuc. i. 70. 28; ii. 39. 23). "In general, Attic prose has discarded this word" (Kr.). "μοχθέω, μόχθος are not common in prose, and this is one point of difference with πονέω, πόνος" (L. and S.). Cf. Hom. *Il.* x. 106 κῆδεσι μοχθήσειν. So Soph. *O. C.* 350; *Tr.* 1046; Eur. *Heracl.* 59 τί μοχθεῖς ταῦτα, and frequently. Cf. Xen. *Anab.* vi. 4. 31; *Mem.* ii. 1. 17;

- Oec.* 18. 2. The kindred adj. *μοχθηρός* (Thuc. viii. 73. 9) occurs also in Plato and the orators.
- ξύν. For Thuc.'s use of ξύν, which is essentially a poetical construction, μετά *c. gen.* belonging to prose, see *Trans. Am. Phil. Assoc.* XXV., pp. 63 ff.
- δῆμος, *multitude, crowd* (of people) (Thuc. iii. 1. 6, etc., in all, sixteen times), is clearly Ionic and poetical, occurring in both *Iliad* and *Odyssey* almost innumerable times, in Hdt. twelve times, in Pind. six, in Aesch. (*Sept.* 35; *Prom.* 417; *Pers.* 123, 1027), and Eur. (*Or.* 943; *Androm.* 19; *Cycl.* 100; *Hec.* 921; *I. A.* 427). See *Proc.* 1891, p. xix.
- πίσυνος, *confiding in, depending on* (Thuc. ii. 89. 21; v. 14. 19; vi. 2. 38). "In Attic prose only in Thuc." (Cl.). Cf. Hom. *Il.* v. 205; viii. 226; ix. 238; xi. 9; xxiv. 295, 313; *Od.* xviii. 140; Theog. 69, 75, 284; Pind. *P.* 4. 232; Aesch. *Sept.* 212; *Pers.* 112; *Suppl.* 351; Eur. *Or.* 905; *Suppl.* 121; Ar. *Vesp.* 385; *Nub.* 949; *Pax* 84; Hdt. I. 66. 16; 73. 4; ii. 141. 15; v. 92. 6; vii. 10. 5; 153. 15; viii. 143. 10.
- πιστοῦν, *bind by oath*, occurs once in Thuc. (iv. 88. 5), but a similar use of the mid. or pass. is found in Hom. (*Il.* vi. 233; xxi. 286; *Od.* xv. 436; xxi. 218; cf. *h. Merc.* 536), Soph. (*O. C.* 650, 1030), Eur. (*I. A.* 66; frg. 1058), and late authors.
- ῥύομαι, *deliver from* (Thuc. v. 63. 11). "The word is rather poetical" (Pp.). L. and S. say, "Hom., Hes., and Att. poets, also in Hdt., but hardly to be found in Att. prose," though Thuc. v. 63. 11 is cited. The other numerous examples cited are all from Hom., Hes., Aesch., Soph., Eur., Ar., Pind., Hdt., and late Greek.
- τοκεύς, *parent* (Thuc. ii. 44. 1), "rare in Attic prose" (Kr.). It is a poetical and Ionic term, occurring very frequently in Hom., in Hes., Pind. (six times), Aesch. (ten times), Soph., Eur., and often in Hdt. In Attic prose, cf. Lys. ii. 75; Xen. *Mem.* ii. 1. 33.
- χρῆσαι, *to give an oracle* (Thuc. i. 123. 8; 134. 19; ii. 102. 30; v. 16. 23; 32. 6; χρησθῆναι iii. 96. 3). Diener says (p. 42), "In usu χρῆν vocabuli q. e. oraculum edere ut . . . , vaticinari, responsum dare, poetae epici tragici comici, Herodotus Thucydides frequentes sunt, ceteri autem scriptores Attici tam parci, ut post Thucydidem e cotidiano sermone videatur excidisse." See his (29) examples from Hdt., and cf. Hom. *Od.* viii. 79 ὧς γάρ οἱ χρείων μυνήσατο Φοῖβος Ἀπόλλων, and *h. i.* 132; ii. 75, 115, 215.

Pind. has both act. (1) and pass. (2), Aesch. act. (5), Soph. act. (1) and pass. (2), Eur. act. (9).

χρησθαι, to inquire of an oracle (Thuc. i. 126. 9), is rare in Attic (cf. Aeschin. iii. 124), but occurs in Hom. (*Od.* viii. 81; x. 492; xi. 165; xxiii. 323), also in the hymns (*h.* ii. 74, 114, 215), and is rather frequent in Hdt. (i. 46. 15; 47. 4; 53. 6; 85. 5; iii. 57. 11; iv. 150. 8; 151. 3; 157. 4; vii. 141. 6; 220. 11). For this Thuc. uses *ἐπερωτᾶν* in i. 25. 3; 118. 20, as Hdt. frequently. *τρυνόμενοι*, worn out (Thuc. i. 126. 24), is the subject of the following note by Classen: "In iv. 60. 13 and vii. 28. 23, we have the pf. ptc. from stem *τρυνχο-*; in iii. 93. 9 and viii. 48. 11 the fut. and aor. from *ἐκτρυνχο-*: these are the only forms in Thuc. of this verb, which often occurs in Homer, the Att. poets (Soph. *Aj.* 604; *O. R.* 666; *Tr.* 110; Eur. *Hipp.* 147; *Hel.* 521 [1285]; Ar. *Pax* 989; *Ach.* 68), and in later writers. It is not used by Hdt., and is rare in Att. prose (Xen. *Hell.* v. 2. 4 [Plato, *Legg.* 761 d])." For Hom. cf. *Od.* i. 248, 288; ii. 219; x. 177; xvi. 125; xvii. 387; xix. 133. Cf. Solon 3. 22; Theog. 750, 909.